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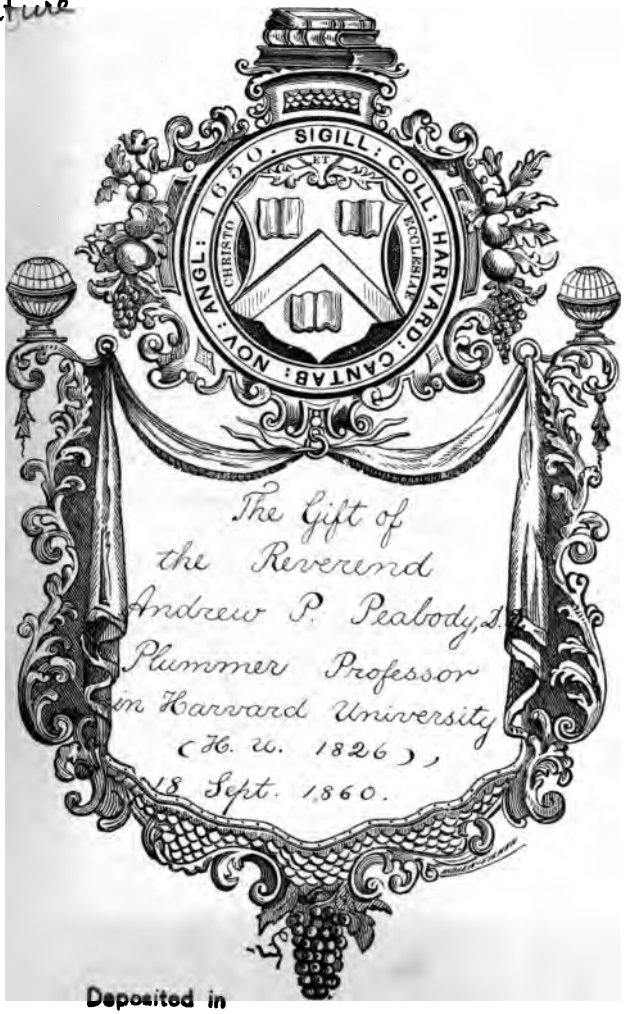

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NATURE AND MAN

BEFORE AND AFTER

THE DELUGE:

BEING A BRIEF DEFENCE OF THE LITERAL READING OF THE FIRST TEN CHAPTERS OF GENESIS.

BY

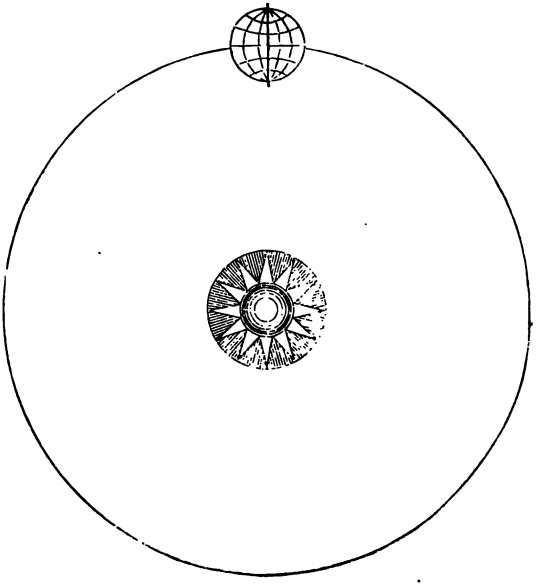
P * * * * R * * * * *.

NEW YORK:
CHARLES B. NORTON,
71 CHAMBERS STREET.
1855.

Baker, Godwin & Co., Printers, 1 Spruce St.

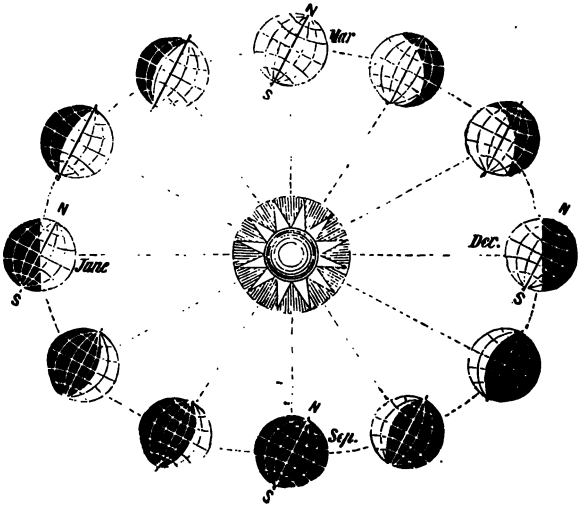
POSITION OF THE EARTH BEFORE THE FLOOD.

ONE EQUABLE SEASON.



POSITION OF THE EARTH AFTER THE FLOOD.

SUCCESSION OF THE SEASONS.



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NATURE AND MAN.

THE keen, philosophic infidel, is not alone in his disbelief of the BEGINNING OF THINGS, as divinely revealed in the first chapters of Genesis, and the succeeding history of those events which have made memorable the course and end of the earliest phase of the world, and which inaugurated, amid a terrible judgment, a new era of Time. We regret to say that men, professing faith in the inspired canon, themselves deny the literal reception of the plainest narrative of the Creation, of the Fall of Man, and the subsequent destruction of the whole human race—with the exception of eight persons saved in the ark—by a Universal Deluge.

Unfortunately for the moral and religious welfare of society, a mischievous disposition to question the Divine authenticity of the Jewish Scriptures, and indeed of all Revelation as given in the Old and New Testaments, is daily becoming more manifest, bold, and active. Two classes of men form the phalanx of skepticism: the first have the advantages of education, are more or less acquainted with the weak side of human nature,—its self-love

and impatience of control; have full faith in Phrenology and Mesmerism; and study the structure of the earth for the sole purpose of refuting the Mosaic account of creation; and, ignoring the *study* of the Scriptures—which they do not entirely reject—as the only fountain of truth, are, nevertheless, strange to say, among the most superstitious of mankind. The second class is the antipode of the first-named;* composed of persons possessed of a vicious tact and cunning, either entirely unlearned and ignorant, or with barely a superficial knowledge of any thing; and includes the vulgar, depraved, and impious,—men absolutely free from the thraldom of superstition, and altogether destitute of reverence for a Supreme Being. It is this conclave of pride and ignorance who arraign the Holy Scriptures at the bar of human reason and human depravity, in the character of a criminal;—as a pernicious disseminator of doctrines and commands, conflicting with the native freedom of man to will and to do his pleasure; and a record of historic facts and solemn declarations, which, being admitted, make him an accountable creature, passing over the stage of action to the tribunal of award—which is, positively or indirectly, questioned and denied.

Passing over the account of Creation, in the consecutive order in which it is given in the first chapter of Genesis,—the particular consideration of which is not deemed essential to the argument, we

* The apostles and converts to modern spiritualism,

propose to speak, first, of the perfected world of nature at THE BEGINNING; and respectfully request the company of the reader in a survey, and an attempt to depict, with some minuteness, the celestial beauty and beneficent harmony which prevailed throughout the earth, and the exalted beatitude radiating from all sensitive life. The Scriptures affirm many wonders, both of Creation and Providence, which we are bound to receive by a simple act of faith, or belief in what is revealed; remembering that what is withheld in the Book of God is either beyond finite comprehension, on the one hand, or, on the other, within the grasp only of an ardent, humble mind, searching after truth,—not from a vain curiosity, but from an admiration of the works of creation, and a sincere desire to honor and magnify the mighty and glorious Architect. With whom, think you, the Creator took counsel, "when he gave to the sea his decree, that the waters should not pass his commandment, when he appointed the foundations of the earth?" And if the highest rank and the loftiest intellect among the Angelic hierarchy was incapable of the reception of infinite knowledge, and could only wonder and admire, and "shout aloud for joy;" how much less shall fallen man, wrecked, depraved, obscured in his physical, moral, and intellectual being, unveil the occult germ of creation, and comprehend the action of that Word "which spake, and it was done—which commanded, and it stood fast!"

The question has recently been asked, in the

blindness of rationalism, and the pride of finite reason, "*Were there no clouds and no rainbow before the flood?*" and the reply which it calls for, involves the truth or falsity of every statement made in the first ten chapters of Genesis, and by a logical sequence, the integrity of the entire Scriptures. With this brief introduction, we assume the negative, and proceed to offer some thoughts in proof of, first, what is believed to have been not only possible, but in a high degree probable, that, anterior to the Universal Deluge,

IT RAINED NOT UPON THE EARTH.

It is admited that clouds of the lightest texture, fleecy, and barely opaque, did freely course the upper air, a relief and ornament to the otherwise monotonous appearance of the firmament, but never collecting in large masses, either by the force of winds or mutual attraction, because of their great rarety, and the purity and elasticity of the medium in which they floated; and, as a natural deduction, never acquiring sufficient density to precipitate themselves in rain-storms. These clouds were scattered sparsely, above the lower earth, and received very trifling accessions to their volume by evaporation from beneath, which, in a perfectly equable clime, undisturbed by extremes of heat and cold, would be very limited indeed; and when become too dense from this cause, which at times would

occur, they were attracted by the *primeval* mountains, upon whose summits they deposited their superabundant moisture.

In the second chapter of Genesis we read, "for the LORD GOD had not *caused* it to rain upon the earth:" and in immediate connection, "But there *went up a mist* from the earth, and *watered the whole face of the ground.*" The reader will please note, that we *italicize* certain words in our quotations from the Sacred record, to draw and fix his attention, because these and like passages will be taken up or referred to again, as we proceed in the elucidation of the subject.

In looking back toward the past, through the long vista of ages,—obscured to human perception by its remoteness,—for a solution of the how and the when,—the period and the manner, of the Beginning of Things, we require a data, and a ground whereon reason may take her stand, and survey, as from an elevation, the otherwise incomprehensible scene. That data and that stand-point is the Jewish Scriptures. There is no other volume in the world which reveals to man the true GOD, the creation of the heavens and the earth, and his own quickening,—"fearfully and wonderfully made,"—whereby the clod of the valley, touched by the breath of the DIVINE SPIRIT, was transmuted into "a living soul."

And it was right and proper that GOD, in endowing a finite, accountable creature such as man, with an intelligent and moral nature, whose ever-

active and susceptive faculties should derive ideas and receive impressions through a peculiar and wondrously sensitive organization,—we say it was just and proper that the Supreme Idea underlying and beyond the visible creation, which could alone solve the problem of the Great First Cause of all things, including the origin of man, his duty, and his destiny, should be made manifest, revealed to the creature, stumbling, as he must otherwise ever continue to do, in gross darkness, under the pale light of nature, while *feeling after* GOD, though "He be not very far from any one of us." And we further insist, that such revelation, however brief, and general, and *un*particular, must be a *true*, connected narration of facts and events, of such plainness, directness, and perspicuity, as not to be mistaken by the least privileged intellect for *any thing else.*

It is repeatedly said, as the work of creation progressed during the six days, that "GOD saw that it was *good;*" and on the final conclusion and completion of the marvellous details, it is added, as the Almighty Architect surveyed the glorious result of his power, wisdom, and beneficence, "And GOD saw *every thing* that he had made, and behold it was VERY GOOD." This language of the Holy record, to a candid mind, awakens profound reflection. *Every thing*, to have been VERY GOOD, must have been absolutely perfect, a condition of things now nowhere to be seen beneath the skies; on the contrary, imperfection, decay, and death, are the

universal characteristics impressed upon all sensitive and organic life. Hence we argue, that the present aspect of the world and nature is the opposite of that which prevailed before the flood. That was perfect, this is imperfect; and the distance which lies between the two conditions, is no less than that which separates earth from heaven.

We feel, therefore, secure in the opinion, that from the first sunrise which illumined the earth, until the obscuration of the skies at the approach of the Deluge, this world revolved in its annual circuit around the sun, having its axis perpendicular to the plane of its orbit; and this position of the earth was necessary,—as demonstrated by science,—for securing and perpetuating that perfection which nature undoubtedly displayed, when GOD himself pronounced it GOOD. As yet, "*the North*" was not "*stretched out over the empty* space,"—the magnetic force was inert; that subtile element, whose potent influence has depressed the earth's axis, superinducing upon nature a succession of seasons antipodal to each other, and producing all the atmospheric and geographic phenomena which excite our wonder and admiration. This upright position of the earth's axis would invest the planet with a uniform character, and one unchanging season throughout the year; or rather a commingling of seasons, wherein the bloom of spring, the luxuriance of summer, and the maturity of autumn would move in a triune harmony of development and succession, a panoramic exhibition of

perpetual beauty and perpetual vigor. The days and nights would be of an equal length, for there could be no apparent motion of the sun in the so-called ecliptic, and the earth would preserve an undeviating distance from the central luminary. In this state all the various germs of nature would reach securely the utmost degree of their intention, safe from the dwarfing and blighting influences of continual atmospheric fluctuations, and sudden changes from the extremes of heat to those of cold, and *vice versa*, from wet to dry. No drought could sap their early vegetation, no rain-storms drown their hopeful exuberance; no hoar-frost of the morning could nip them in the bud, and no midnight mildew swathe them in the leprosy of death. All was health, strength, and beauty, and with animal life longevity. The spontaneity of growth, the luxuriant rankness and freshness of verdure, in an atmosphere as pure as it was vitalizing, for ever multiplied to themselves all the essential recuperative organic forces, while, as evening superseded day, the ascending *mists*, which went up *over all the earth*, condensing upon vegetation as they rose in heavy dews during the equal hours of night, afforded an abundance of moisture for Nature's every want; which, thus reinvigorated, ever met the returning morn glowing with renovated efflorescence and energy, as if emerging from the bath of an April shower. Thus, in a beautiful harmony, all the various orders of vegetation moved on, and having fulfilled their respective parts in the economy

of creation, ceased to exist. They withered, and dried up, unaffected by eremacausis, giving back their organic principle to the air, and their mineral to the earth, to become, under the motive power of light, the germ and the development of a new production.

And it may be further insisted, that such a paradisiacal purity, freshness, and beauty of nature, as is believed to have adorned and blessed the earth at this era of its history, would have been incompatible with an atmospheric system of rains and prolonged storms, wintry frosts and tropic heats, such as prevails now. The thousand inequalities of the earth's surface must in that case, as at present, have furnished receptacles for standing pools; and under countless drenchings from above, and overflowings from beneath, low lands have become converted into bogs and marshes, and those in time have generated deleterious gases and vicious exhalations, injurious to vegetation, destructive to animal health and life, and altogether at variance with that delightful permanence of bloom and fragrance which invested, as with the robe of Iris and the breath of Heaven, every landscape; that Hygeian salubrity which permeated the air and imparted elasticity to every breeze; that Cornucopian affluence which clustered upon vine, and shrub, and lofty branch, in purple, and green, and gold, and poured its many-tinted treasures along the ground; together with every charm of vocal grove, and flowery dell, and whispering glade, and murmuring brook, whose

commingled harmony, grace, and exaltation, made the whole earth a reflex of The Garden of God, where

> ——— "ever vocal Pan,
> Knit with the Graces and the Hours in dance,
> Led on the eternal Spring."

Thus, not yet subjected in its living organisms to the corroding and deadly influences of rapid or premature decay and putrescence, resulting from inharmonious action, the world and its inhabitants had naught to contend against but the curse which fell upon it in consequence of Adam's transgression, and which was at first confined, as to the earth, to the production of thorns and thistles; and with respect to man, to an ultimate yielding up of his life to Death, and the return of his body to the dust from whence it was taken. As yet there were no sluggish lakes and dismal swamps in the depths of interminable forests, holding in solution innumerable inorganic impurities, upon whose banks the malignant Upas and Belladonna distilled their poisonous tears, while the vigorous growth of the surrounding woods withered and perished in the obstinate embrace of noxious parasites; no stagnant pools amid the breezy hills, fermenting beneath a burning sun, mantled with a fetid scum loathsome with tortuous life, and generating fevers and cutaneous disease; no Serbonian bogs, reeking with dank and feculent fogs; and no Pontine marshes and Indian jungles, evolving miasms and pestilen-

tial malaria fatal to human life. To this may be added, the total absence of vast sterile regions, as the arid Nubian wastes and the burning sands of Sahara, reflecting back the beneficent ray of heaven with oppressive fervor, and inducing an atmospheric languor which was only aroused to motion in the hotter Simoom, under whose parching breath all life shrank back into oblivion; and on the other extreme, no regions shrouded in eternal snows, and no valleys gloomed in Cimmerian darkness, whose sunken depths the vitalizing ray never penetrated, and where existence was equally a blank.

Again, the floral, herbal, and arborescent tribes of nature were endowed at the first with certain vital principles, immediately and remotely connected with their perpetuity, and which continue to characterize them to the present hour. The Creator, who sees the end from the beginning, thus wisely and beneficently adapted them to the exigencies of a future contingency, and provision was thereby made for the reproduction, sustenance, and harmonious course of all organic life, under a new and greatly diversified system of germination and growth, not only under the temperate latitudes, and in genial climes, but even in absolute conditions from the equator to the pole.

So in the antediluvian period of the world, the innumerable products of the different zones which now give distinctive characters to separate parts of the globe, undoubtedly grew and flourished promiscuously together, as in the Garden of Eden,

where was to be seen "every tree that was *pleasant to the sight* and *good for food*" (Gen. ii., 9). The universal clime investing nature was of the blandest temperature, the air of the purest salubrity; mild heavens, undisturbed by tempest, bent down upon a blooming world, and all the conditions requisite to health, enjoyment, and longevity, were fulfilled, and progressed in uninterrupted harmony. It was the GOLDEN AGE of the olden poets, whose glowing myths of the patriarchal reign of Saturn, and the happy Arcadia, or rather myth-history of the ancient world (Saturn being a personification of Time), had a basis of truth for their origin; doubtless greatly distorted and obscured by the traditionary course of its reception, as the wonderful tale, invested by distance with the halo of romance, came down to them, perhaps orally, from the family of Noah, to the period of the confusion of languages, and the sundering of the nations; but nevertheless essentially a just, though fabulously wrought conception of a remote condition of intelligent and organic life, of a loftier perfection and intenser beauty than has ever since obtained;—but in no degree or resemblance confirmatory of, or agreeing with the notions of certain mystics of our own day, who, in their mode of *allegorizing* and *spiritualizing* the historic parts of Divine Revelation, would resolve the facts of inspired Scripture into an aroma, and its narrative into an abstraction.

We have thus briefly attempted the presentation

of some arguments, drawn principally from nature, to show, that not only was all the work of GOD,—ere sin had tainted the moral purity of the soul, and drawn down upon the perfection of creation a curse,—*good*, yea, VERY GOOD; worthy in all its parts, relations, and adaptations, of the All-wise, beneficent Being from whose plastic hand it came; but that the primary condition of the world,—with a slight exception consequent upon the Fall,—was permitted to continue unimpaired in its original fecundity and grace, without interruption, for the present, from interior or extrinsic disturbance. "In the day that thou eatest thereof thou shalt surely die," did not affirm the instant lapse of the creature into the coldness and rigidity of death upon the first act of disobedience (for with GOD one day is as a thousand years), but rather that he should *begin to die;* and referred also to a remote, relative duration and approximation of human life, which should measure the flight of Time, until the fulfilled period, when the wickedness of man should have reached such an extreme degree of enormity—such a universal degeneracy, ungodliness, and violence, as that Nature, unable longer to tolerate the race of which she had been the nursing mother, and shrinking back as it were in horror at the hopeless moral defection, should, like Samson amid his tormentors, with a great cry unto Heaven to avenge her violated integrity, herself prepare to overturn the pillars of the firmament, and whelm in a common ruin both the mother and her impious offspring.

Hitherto the "LORD GOD had not *caused* it to rain upon the earth;" there was no necessity in the economy of things for such a phenomenon; it could only have marred the perfection and beauty already existing, and accelerated the antagonism which subsequently invaded the world. But the time was rapidly approaching when all these chaste and beneficent dispositions, and the resulting grace and harmony of nature should be disarranged, disfigured, overturned, and defiled; when the Creator, for special judgment, should command the firmament to surrender up its delegated trust, and give back its hidden waters, "reserved," from the earliest flight of Time, "against the day of battle and war." The rain should come,—not to refresh the thirsty earth, and rejoice the hopes of the husbandman, BUT FOR PUNISHMENT! and the introduction below of a new economy; for from thenceforth to the end of time, the clouds should empty themselves upon the nether world in wrath and benignity; now falling in genial showers, moving on the wing of the zephyr, and now rushing in torrents amain-down, before the blast of the tempest, alternately cursing and blessing; while "*seed-time* and *harvest*, and *cold* and *heat*, and *summer* and *winter*, and *day* and *night*,* should not cease." This brings us to an event involved in the subject,

* The immense mass of clouds which enveloped the globe at the time of the deluge, shutting out entirely the light of the sun, the moon, and the stars, from every part of the earth's surface, and the

THE UNIVERSAL DELUGE;

which, we maintain, occurred precisely as narrated in the 7th chapter of Genesis.

It having once been the sovereign will and pleasure of the Supreme Being to manifest himself to finite intelligences, through the medium of a visible, material universe, he does not cease to operate his will and pleasure through the same agency. Nature, and the laws which govern nature, are but conventional terms to express effects whose *cause* is that Power which sustains nature. In other words, the will of the Deity is involved in the laws regulating the course of all things; whether material or celestial, whether animate or inert. And whatever changes, revolutions, destructions, or renovations have taken place, or may hereafter occur, in the history of our planet, or over the immensity of creation, they must ever be, as hitherto, the action of the "varied GOD;"—the manifestations of infinite wisdom, power, justice, mercy, and love,—for whom

ceaseless torrents of rain, must have shrouded all nature in an opaque, impenetrable veil of darkness; so that there could have been no perceptible succession of day and night during the whole period of the awful phenomenon. It is therefore promised to Noah and all future generations, that a recurrence of such an event should never again interrupt the visible aspect and progress of time,—*day* and *night* should succeed each other harmoniously to the end of the world.

the universe is a boundless reservoir of *means*, called into existence by his power, and loyally obedient to his will. Like unto the magnetic telegraph, they become vehicles along which the swift messengers of the Godhead*—the sleepless energies of Omnipotence—are for ever flying; fulfilling the counsel of Him who is wondrous in working and perfect in knowledge.

The second day of creation furnished a part of the *means* for the future Deluge: for on that day, while the earth *was yet enveloped in a flood of waters*, before the dry land had emerged to the light, or the smallest blade of grass had germinated, or any living being had drawn the first breath of life, GOD said, "Let there be a firmament in the midst of the waters, to divide the *waters* from the *waters*,"—to separate the element which covered the globe into two equal quantities; whereof one remained stationary, to supply the exigencies and minister to the wants of that organic and sensitive life about to start into being; while the other was lifted from the shoreless mass with which it was in intimate connection, *above* the firmament, and disseminated in countless particles far away beyond the earth's attraction, yet prevented, by an impassable barrier, from being dissipated and lost in the excess of space. And what, will at once be demanded, was this barrier, traversed freely by light,

* Ps. cxlvii. 15. He sendeth forth his commandment upon earth: his word runneth very swiftly.

yet which water, expanded to the extreme of rarefication, for ages could not percolate? We answer, it was THE SKY. And let not the idea here presented, of the solidity of the skies, be too hastily rejected, or regarded with a smile of compassion for the mental obliquity of the writer, or as the offspring of a mere poetic imagination. The fact is alluded to—nay more, it is *asserted* in the received canon of Scripture, where Elihu, addressing Job, says: "Hast thou with Him *spread out the sky*, WHICH IS STRONG, AND AS A MOLTEN LOOKING-GLASS?" If this language, plain to the comprehension of childhood, is not to be literally received, we acknowledge our inability to perceive either its intention or its relevancy. The truth is, it means just what it says, and does not at all conflict with the sense in which the term *sky* is used in other parts of the Sacred volume; any more than the word *heaven*, indifferently employed in allusion to the upper region of the air and the abode of the blest, is therefore a solecism and a contradiction in terms.

This vast concave sphere, like unto crystal, which, arguing from the premises given, we maintain incloses the earth and its satellite, is of the purest organization, perfectly transparent, yet solid as adamant. The artist who first invented the delicate glass spheres, inclosing a flower, or other graceful object,—fit ornament for a lady's boudoir,—little imagined that he was thus demonstrating in miniature a sublime fact of creation, which, known to the Sages of old, and vaguely taught by Ptolemy,

yet had escaped the genius of Copernicus and the sagacity of Newton. This concave sphere is, according to our theory, the primary seat and source of color, through which medium the rays of light, in their passage from the sun, receive those tints which they transmit to the earth, and which, by the law of refraction and reflection, which rules throughout nature, invest all terrestrial objects with those vivid and distinctive qualities, which affect our sensation with regard to hue and appearance. The scientific proof of this position, we need hardly say is foreign to our subject, which is mainly concerned with Scripture narrative and fact; and we refer the further demonstration of a solid sky surrounding the earth, to the domain of physical and astronomical science, where it more properly belongs.*

* As these views may appear singular to many, conflicting with received opinions and the claims of science, if not to some extent gratuitous, both as respects a solid sky, the attenuated and quiescent waters above the firmament, and the source of color, we append the following brief synopsis of our impressions, for consideration; respectfully asking indulgence for the limited acquaintance of the writer with technical and natural science.

The particles or atoms of hydrogen and oxygen composing the waters, in their wide dispersion beyond the earth's attraction, lost their affinity, were separated, disintegrated, and became stationary, side by side. Condensation was, therefore, impossible, until their mutual attraction, by a force acting from beneath, restored their affinity, or tendency to coalesce, when the mass became again subject to the law of gravitation. Should it be objected, further, that the disturbing effects of a solid sphere encircling the earth, would have long since revealed the fact to astronomers, we demur to the objection, for the reason, that while its density probably exceeds

Another agent, far more subtile and indefinite,—one of the "invisible things of God,"—was probably employed in effecting the Deluge. This agent,

that of any known substance, its properties are such as to neutralize all extrinsic force; that is, we regard it as virtually a component of the globe, like the atmosphere, but independent in construction; its solid contents being in proportion to its spherical magnitude, comparable relatively to the vesicle of an air-bubble blown from a pipe.

Black, strictly speaking, is not a color, any more than white. Pure black and pure white are the representatives of fixed and opposite qualities, having neither harmony nor agreement, and which exist only by contrast. Color, on the contrary, operates delightfully upon the vision, like any other pleasurable sensation, as of taste or smell, and results from a combination of two or more tints, which may be made to exhibit an infinite diversity of hues and shades, besides uniting or fusing all tints into one amalgam of color. Blue is the prevailing amalgam-color of the sky, as green is that of the earth. Both are alike combinations of what are termed primary colors, and from their universal diffusion, the one over the heavens, the other over the earth, may be denominated the celestial and terrestrial hues. They are complementary and identical, and the distinct and opposite properties which they present to the sense of vision, results from the different modes by which they are manifested; the blue being refracted downward, while the green is reflected upward. And this opinion is not a little strengthened by a fact observed in the waters of the ocean, which, using a nautical term, "off soundings" are clear and transparent, and refract, as from an aqueous sky, a brilliant blue; while "on soundings," the waters, from their nearer approximation to the bed of the sea, become discolored, opaque, and reflect a greenish hue. All other natural objects, as flowers, minerals, &c., &c., reflect those particular tints or hues for which they have an affinity, rejecting all others, except transparent bodies, which refract hues, while they reflect objects. Therefore, the two aspects under which color most universally presents itself in the heavens and over the earth, we

the magnetic fluid, or *Power of the North*, we think is plainly alluded to in Job xxvi. 7, where the speaker adverts to some grand, yet to general apprehension, occult evidences of the majesty and power of the Creator:—"He stretcheth out *the north over the empty space*, and hangeth the earth upon nothing." The unmistakable sense of the last clause of this verse it is not supposed will be challenged. We express the same fact, when we say indifferently, that the earth is balanced on its centre, or revolves upon its axis. But the first clause must also have a meaning, and one, too, which has a direct, legitimate bearing upon the second. It means, we apprehend, simply, that GOD has instituted a power in the *North*, which, for wise purposes, holds the earth in a most marvellous and eccentric position, which *the primary law of motion is not able to overcome*, viz., having *its axis fixed to-*

regard as unity,—involving all the hues. The eye is never wearied in beholding them, or unpleasantly affected by their affluence and diffusion; but, on the contrary, is refreshed and strengthened through its daily and hourly contact with the emerald attire of nature, and the azure drapery of the skies. The effect produced by the solar spectrum in the refraction of hues upon a white surface, is no proof at all that color exists primarily in light. It is simply a partial, mechanical separation of the tints or components of the celestial hue, and the refraction is due entirely to the elementary substances, the prism, and the wall. If any thing is proved, it is our position, that the rays of light in their descent to the earth, at the moment of contact with the concrete sky, become surcharged with color, which they carry forward until it is reflected, and which color is immediately parted with again at its fountain with each successive vibration.

wards the North, in declination to the plane of its orbit. This most subtile element, we are of opinion, was far more generally diffused throughout nature, during the golden years of the antediluvian era, than it is now; entering largely and intimately into combination with all sensitive and organic life, and giving to all increased expansion, volition, activity, and vigor. Like gravitation, it was mainly equable at all points, though not entirely so, because of its original constitution of a duality of force; varying however but slightly, and altogether imperceptibly, from the centre of attraction; its negative and positive properties continuing, for the time, latent and indetermined. This is, perhaps, a new thought, and one which, we are aware, may appear not a little hazardous; but he who would venture into the unknown sea, must loose his canvas to the breeze, and trust to the favorable gale, while, with the charts of Nature and Revelation spread out before him, he endeavors to shape his course aright. Truth condescends to the ardent searcher, whose just appreciation of his own ignorance and blindness, impels him, in a humble yet earnest spirit, to seek her light. Such she addresses with affectionate encouragement:—"I love them that love me, and they that seek me shall find me." We take her at her word, and refer this proposition, like a preceding one, for scientific solution.

So we conclude:*—the magnetic force,—the

* "*So we conclude.*"—This is not advanced as an axiom, founded in demonstration, but simply as an hypothesis. We *suppose,*—

POWER OF THE NORTH, became concentrated over the Pole: the dispersed, attenuated waters beyond the firmament resumed their affinity, bowed to the potent

we do not profess to *know*. If it be objected to as visionary, conflicting with, and unsupported by natural science, we reply, that we have not cited human authorities (such were not accessible, however desirable), not even to enforce or establish our own opinions; but are simply striving to maintain, according to our humble ability, and by what we deem a natural exposition, the literal verity of Scripture. Philosophers are fallible, as well as less gifted men, as is sufficiently evidenced by their opposing theories, reasonings, and deductions, which have successively obtained, and been discarded, have flourished and been refuted, from Aristotle to Bacon, and from Ptolemy to Newton; so that scholars are becoming more and more ready to admit the force of that sublime truth, that all rational philosophy, launching upon the ocean of scientific and logical investigation, must take its departure from the Book of Genesis, whose author was not only inspired of Heaven, but was versed in all the learning and wisdom of Egypt, the acknowledged cradle of science. All scientific truth is logically or mathematically demonstrable;—this is our theory, unquestionably possible, to which we invite the savans of the "nineteenth century" to apply their tests and principles. How the magnetic force became concentrated over the pole,—how it was made potent to change the position of the earth's axis, we cannot tell, and may only ascribe it to the immediate agency of Almighty power. So we apprehend that the most clear and erudite minds, learned in philosophic lore, and versed in natural science, would find it very difficult to demonstrate conclusively to reason, how, at the command of Joshua, the wheels of nature apparently rested for a day, while the brightness of the sun beamed down upon Gibeon, and the softer light of the moon slept in the valley of Ajalon; what were the means put into action by which Egypt was involved in thick darkness for three days; how a like phenomenon occurred at the crucifixion of the Saviour, and on a vastly extended scale, investing the whole earth with the mantle of night; how the storm of fire was made to pour down

attraction, and descended in vapor, in whirlwind, and storm,—the upright axis of the earth bent under the mighty pressure,—the disseated planet collapsed to its centre,—and the terrible wrath of an offended God had fallen upon the world and its guilty inhabitants.

Psalm xviii.

"Then the earth shook and trembled; *the foundations also of the hills moved and were shaken*, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals also were kindled by it. He *bowed the heavens also, and came down; and darkness was under*

from the place of the clouds, by which Sodom and Gomorrah were overthrown; what agencies were employed to produce and continue uninterruptedly for forty years the descent of manna upon a desert land, to supply nutrition for a helpless people; and more wonderful still, while this regimen would putrefy and breed worms if kept until morning, during five days of the week, by what complex self-acting principle was it, that a double portion gathered on the sixth day for the necessities of the Sabbath, preserved untainted its freshness and purity? These facts are, however, too profound for human research,—they are among the secrets of God. Not so with our proposition, which, not being a revelation of Scripture, is a mere question of cause and effect, open to logical and scientific investigation, and if founded in truth, may be established as authoritatively as gravitation itself. Neither, we are persuaded, will any candid mind, which has witnessed the effects said to be produced on tables and chairs, by human manipulation giving efficacy to the magnetic force, *and who believes in the fact*, be disposed to question the power of Him who created both the element and the "mean-um," to make it potent, at his will, for the overturning of a world.

his feet. And he rode upon a cherub, and did fly: yea, *he did fly upon the wings of the wind.* He made darkness his secret place; his pavilion round about him *were dark waters and thick clouds of the skies.* At the brightness that went before him his thick clouds passed, hail-stones and coals of fire. The LORD also *thundered in the heavens*, and the Highest gave his voice: hail-stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then *the channels of waters were seen, and the foundations of the world were discovered at thy rebuke*, O LORD, at the blast of the breath of thy nostrils."

No wonder that Nature shrank back in dismay, and veiled herself in darkness, and trembled to her centre, when GOD drew near to execute judgment. Then were "the windows of heaven opened," and the rain descended in torrents: then were "the fountains of the great deep *broken up*,"—in other words, at the depression of the earth's axis, the seas and oceans leaped from their ancient basins, overwhelming every thing in their path, and leaving destruction in their wake, as the waters poured in wild turmoil, and with resistless energy, to seek the new Equator,—ploughing the earth in deep fissures, that became the beds of future rivers, and piling up rocks which formed the precipices for future cataracts; prostrating the lofty groves, and overturning the hills upon the valleys, the woody growth so

submerged to become in after ages, under the carbonizing influence of subterranean action, the coal-measures of a world; in some parts razeeing the mountains, hitherto clothed in verdure and foliage to their summits, even with their bases; scattering the denuded fragments of granite, and innumerable boulders, over vast regions, once fertile, but thenceforward to become estranged for centuries from all former fecundity and beauty; and in other parts, stripping the mighty crests and ridges of their loamy sheathing, as one might peel an orange, and laying bare to the astonished gaze of future generations, their jagged and rock-ribbed skeletons:—in a word, reversing over all the earth the substantial disposition and aspect of a former era.

The General Deluge, according to the most correct chronology, took place on December 7th, in the year of the world 1656, and continued 377 days. The ark rested on Mount Ararat May 6th, 1657, and Noah with his family went forth December 18th following. The waters were then generally abated, but vast tracts of country undoubtedly remained more or less overflowed for many years, desiccation progressing slowly through the process of evaporation, and the new influences generated throughout nature by a succession of seasons. The density of the atmosphere also had become greatly increased, and the upper air thus qualified to sustain masses of clouds, more or less heavy with moisture, which the new system imposed upon it. The superfluous waters did not, after the flood, return back to their

ancient places in the higher regions,* but remained within the earth's attraction, to supply the thirsty glebes with a beverage now become necessary for their fertility, and the procuring of sustenance for man and beast. The former equable season and universal clime were at an end, and a diversity of seasons and many climes, temperate, hot, and cold, had been instituted on their ruins. Under the new system by which universal nature was to be controlled, rain would be continually falling on some parts of the world, and evaporation as constantly drawing away the moisture from other parts; some regions would be altogether dry and arid, entirely estranged from vegetation, and others for ever frozen and rigid, and alike the scene of desolation. The clouds, however, could never again unite in one vast body surrounding the earth,—the continuous and rapid changes taking place in the atmosphere, the effect of sudden alternations of heat and cold, as rapidly

* That remotest region within the concave sphere became subsequently the receptacle of innumerable deadly principles disengaged from the world below by volcanic action, animal and vegetable putrescence, and mineral corrosion; and which, did they continue to aggregate and pervade the lower atmosphere, would very soon effect the complete destruction of all conscious existence. Having no specific gravity, the most of these inimical agents fly off to the outposts before being arrested by denser exhalations; which, however, grasp and retain in solution sufficient for the active exhibition of malignant disease in all its protean forms,—"the pestilence that walketh in darkness"—and "the destruction that wasteth at noonday."

produced by influences unceasingly oscillating between the equator and the poles, would effectually prevent such an occurrence. Besides, the largest portion of the clouds rising to the upper atmosphere, beyond the range of human vision, were disposed in immense and extremely attenuated strata, not lying immediately upon each other, but having considerable spaces of clear air intervening, an arrangement which still continues, and does not at present admit of change.* These strata are operated upon by ever-recurring atmospheric changes, and the disturbing force of electric currents, which detach from one mass for the purposes of rain, and supply vapor to another reduced in volume from a like cause,† thus maintaining a constant equilibrium. The lower and denser clouds have also become the sport of every wind that blows;—driven up and down, and tossed hither and thither on the restless air; and by a wonderful provision growing out of the new system, are so constituted as to collect, while condensing, in large and threatening masses, in the shape of electricity and potent gases, the very elements of their disruption. A parallel in degree prevails below in the republic of organic nature. Here we perceive order rearranging itself out of apparent disorder, and life reproducing itself from the parti-

* Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? Job. xxxvii. 16.

† For he maketh small the drops of water; they pour down rain according to the vapor thereof. Job xxxvi. 27.

cles of dissolution, while all things are adapted to fulfil their several parts in the ceaseless struggle betwixt life and death—the collision of Good and Evil. Above, around, and beneath, everywhere, we are presented with NATURE IN OBLIQUITY; while this very antagonism, like the centrifugal and centripetal forces, preserves the circle of existence intact.*

* The atmosphere which surrounds the earth may be likened to a mighty alembic, filled with a heterogeneous collection of particles, exhaled from all solid or fluid bodies on the surface of the globe. Through its action, the process of disintegrating organic structures, and scattering their elementary atoms, is being constantly carried on. This would soon end in universal ruin, were it not that this destructive tendency in an active combustion, is checked and modified by the controlling, stimulating power of light,—or the solar ray,—which is itself the source and fountain of life, the vivifying agency which determines the disintegrated atoms of organic structures *back again*, so to speak, for reproduction;—and this is the antagonism of life and death. The air is also itself purified and rendered salubrious by the force of winds, tempests, and the subtle ageney of electricity (which is alike universal), by the alternations of heat and cold continually occurring in the temperate, and less frequently in the torrid zones, the annual recurrence of the snows on either side of the equator, and the unchanging frigidity of the poles. Consequently, while the air has become, since the flood, the receptacle of every vicious exhalation and impurity, and an endless diversity of poisons, in the form of vapors, gases, and aromas, which are constantly generated and evolved from the vast laboratory of inorganic nature beneath the shell of the earth, and the boundless field of organic existence spread over its surface,—of all which it is also the vital investiture,—its original constitution, conceived in Infinite Wisdom, still enables it to preserve measurably its integrity, so as to counteract, modify, and overcome, in all parts of the earth, the climatic evils which, to a greater or less extent, affect its vitality and purity.

The consideration of the second point of the inquiry,

THE RAINBOW,

need detain us but a few moments; the arguments which might be adduced to show that no such phenomenon could have occurred before the flood, in the course of nature, having been for the most part anticipated. To an objection made against the fact of its ordination, as related in Genesis, that it is a

From this view of the present condition and operation of the atmosphere, and the causes which have produced and continue in action the antagonism pervading every department of nature, we deduce—1. That, anterior to the Deluge, the air was perfectly pure, and the entire republic of nature progressed harmoniously in a hygienic beatitude, according to its original intention, undisturbed and untainted by the inimical action of the mineral deposits beneath it, whose deleterious principles were locked up, and their deadly action inert. 2. The curse which the transgression of Adam drew down upon the earth, *prepared it during the antediluvian cycle*, for the elimination of all those vicious and destructive agents in nature (quiescent as for evil in an equable progress of life, and only partially active in a generous, exhilarating effervescence), which began to be evolved in their malign influences, and to make themselves felt, immediately after the Deluge. 3. All sensitive being was, before the flood, healthful and uncontaminate; and it was only after the disarrangement of the harmonious course of nature by that terrible judgment, that reptiles and insects, whether those that creep or those that fly, imbibed in the progress of ages, from the vitiated medium in which they lived, and the contaminated food upon which they fed,—furnishing to the secretions, and by them carrying to the blood, every impurity of organic and inorganic nature,—those painful and deadly viruses, which have made them so obnoxious, fearful, and dangerous to man.

natural phenomenon, easily accounted for from evidence apparent to the senses; that the prismatic arch, known as the rainbow, is an effect of the refraction and reflection of the sun's rays on the watery particles of a cloud in that region of the heavens opposed to the sun; we reply, that the Deluge itself was a natural phenomenon, produced by causes just as palpable, and in the constitution of things just as necessary. The objection is of no weight, until the objectors disprove the facts related in Genesis. But the covenant made between God and man, is, of itself, a sufficient argument in proof that the rainbow was *not seen* anterior to the General Deluge. We quote no more than is necessary for our purpose from the Sacred record, referring the reader himself to the ninth chapter of Genesis: "And God spake unto Noah, and to his sons with him, saying: And *I*, behold, *I* establish my covenant with you, and with your seed after you: * * * And God said, *This is the token* of the covenant which I make between *me* and *you*, and *every living creature that is with you*, for perpetual generations. *I do set my bow in the cloud*, and it shall be for a *token** of a covenant between *me* and *the earth*." Now, had the appearance of a rainbow before the flood,—no mat-

* The idea which has been advanced, that the Creator selected from among the phenomena of nature, the rainbow for a token, just as he might have chosen the morning or evening twilight glowing in purple and gold, or the cloud itself, we regard as an unworthy attempt to impose on the common-sense faculty of the mind.

ter from what cause,—been of usual and ordinary occurrence, agreeable to the obvious and natural course of things, and therefore producing no surprise, it could have been of no force or significance whatever, *after* the Deluge, as a *token* or *sign* to man, that God would not again bring a flood of waters to drown the world. Man, after the Deluge, and especially man contemporary with that event, could not have been reassured and placed at ease with respect to the recurrence of a future like calamity, by the mere assurance of the uninterrupted appearance of a brilliant arch in the heavens, not at all unusual from the earliest ages, and thus wanting entirely in the essential and confirmatory character of a *token*. Therefore, the appearance of the bow in the cloud on the day of rain, symbolized by God himself as *the token* of his covenant made with man and every living thing, and the *sign* and *seal* in heaven, of a promise given, which should not be revoked, goes to substantiate our view of the world before the flood—WHEN THERE WERE NO RAIN CLOUDS, NO RAIN, AND NO SUCCESSION OF SEASONS.

A few remarks on the condition of man anterior to the Deluge, and we close this very brief dissertation. The Bible affords but little specific data upon this point, from which to reason, or draw conclusions; and he who would speculate, must do so chiefly on his own responsibility. One thing, how-

ever, seems certain, viz., that man and nature, at The Beginning, presented a parallelism in the perfection of their respective states. Adam and Eve, we may then conclude, commenced their conscious being with every mental and physical charm and force in active harmony;—constitutional vigor, intellectual power, moral grace, symmetry of form, beauty of feature, and comeliness of proportion, of which our nature, in its best state, is susceptible. It was a compliment, if we may thus speak, to the discrimination and genius of Adam's intelligence, that he was deputed by his Maker to give names to all the animals of his young dominion, as they passed in review before him. It may also be admitted, with great propriety, that his lovely companion,

"Daughter of God and man,—accomplished Eve,"

who shared his sovereignty, and by virtue of her sex presided over the beautiful, bestowed the first distinguishing appellations upon the flowers. Their offspring, inheriting a like physical and mental completeness of organism and development, instructed by such parents, and having the advantage of growing up from infancy to maturity, with a new and exuberant source of ideas radiating around them from the page of universal nature, could hardly fail of attaining, in all respects, the native grace and mental energy of their progenitors.

Indeed, reasoning from our own mental organization, the restless mind of the race,—whose longev-

ity stretched over eight hundred years,—would run to and fro in its eager search after aliment, and all knowledge, in a few centuries, be vastly increased, —altogether, it seems to us, judging from the progress in the last fifty years, beyond our comprehension. Their knowledge of the arts and metallurgy, though barely alluded to in Gen. iv. 20–22, as distinguishing certain individuals, is not to be regarded as confined and partial, but rather as universal. A people appreciating music, playing upon the harp, and building such an instrument as the organ, must have been a refined and inventive people; working in brass and iron, they must have been ingenious; and though dwelling at first in tents, architecture would necessarily follow, and temples be erected, where the organ would find a fitting abode for their service; and, we think, the one could hardly exist without the other. And this view is strengthened by the fact, that after the birth of Enos, which was two hundred and thirty-five years from the creation of Adam, "men began to call upon the name of the Lord" (Gen. iv. 26);—to assemble, we infer, for *public worship*, on that day which God had specially sanctified and hallowed; for at this period of time, the population of the world must have numbered millions, and have spread itself over an extensive surface. The building of the Ark is a conclusive proof of their knowledge of mechanics. There is nothing at present in naval architecture that can compare with this Leviathan of the days of old. Taking the cubit at 20 inches, its length was 500

feet, breadth 83 feet 4 inches, depth 50 feet; and this enormous vessel was built with three decks, or, as expressed in Scripture, with lower, second, and third stories. The accommodations were ample for all her living freight, as the superficies will demonstrate to any one.

For ourselves, we are convinced of the greatness of man in the ages before the flood:—gigantic both in stature and intellect, a truly august race, but "little lower than the angels." They partook, equally with the Flora and Fauna, of that perfection which ran through all the inferior orders of sensitive and organic life, and which gave to the race the full growth of every limb, and the free play of every faculty. Heaven, too, was more than just to man, after the Fall; for the integrity which earth still preserved, insured to him a long life, in which if he would, he might use his faculties aright in doing good, serving his Maker, and proving himself not altogether unworthy of clemency. In the harmony prevailing throughout nature, there was nothing to affect the salubrity of the air, or poison its purity; and death came upon him only in the course of ages, through mere constitutional decay, the result of that mortality or principle of corruption, which the taste of the fruit of the forbidden tree had ingrafted on his nature. The language of Bildad (Job viii. 8–10), we think refers to the period and the race before the flood; and if so, goes to strengthen our opinion of their intelligence and wisdom, and fully implies the longevity given in

Genesis:—"For inquire, I pray thee, *of the former age*, and prepare thyself to the search of their fathers: (*for we are but of yesterday, and know nothing, because our days upon earth are a shadow:*) Shall not they *teach thee, and tell thee, and utter words out of their heart?*"

Neither can we doubt that the antediluvians possessed a knowledge of the creation, and its Glorious Founder, far more particular and profound than we have been favored with by Moses, or have acquired through scientific investigation. We conceive, also, that they had a written revelation and expression of the will of God, because it was necessary for their moral instruction, and required by the responsibility in which they stood with respect to their Maker; although such may not have been given until after the death of Adam, from whose own lips, for many centuries, his descendants could have heard the interesting account of that sublime event with which he was contemporaneous; together with his own first awakening to existence, the formation of Eve from his side, the lovely Eden, planted by God for their home, their solace and delight; the Tree of Life in the midst of the Garden, and the Tree of the Knowledge of Good and Evil, the taste of whose interdicted fruit, through the wiles of the Tempter, despoiled them of the robe of innocence, lost them the favor of God and the possession of Paradise, and gave them and their offspring in subjection unto death.

Should it be asked, Why have not these once

powerful and gifted beings left behind some tangible evidence,—some monuments to establish the fact of their asserted greatness? We reply, that the mightiest structures, even of such a race, could not have survived a catastrophe like that of the General Deluge. The pyramids of Egypt, had they existed then, would have been riven and swept away in indistinguishable ruin, as ant-hills are dissipated before the little torrents of our own equinoxes.

In our opinion, the disproportion, physical and mental, between the antediluvian and the postdiluvian being, is immense. Our bodily and mental powers became necessarily reduced and weakened after the Deluge, and adapted in accordance with the new programme and progression of the elements, and the brief existence thenceforward accorded to the race; when Nature was abraded of her original and glorious beauty, stripped of her matchless exuberance, and dwarfed in her colossal grandeur; and the descendants of that remnant saved in the ark, partaking of a like degeneracy, sunk to the level of a like inferiority. The thought is humiliating, and is doubly overwhelming in the reflection, that inheriting by transmission all the Satanic passions of pride, lust, and ambition, with their accompaniments, injustice, blasphemy, and murder, which characterized the former race, and drew down the vengeance of Heaven; the present inhabitant of earth has probably superadded a host of meaner traits, unknown among them, whose moral turpitude

and excesses were commensurate with their knowledge and power;—such as pettifogging, avarice, toadying, hypocrisy, theft, swindling, low cheating and trickery, which have made him at this day a thousand-fold more meanly vicious than the rampant, roaring giants of the antediluvian world:—the wreck of an almost angelic glory,—the shadow of the "mighty men of old," the "men of renown,"—the pitiable pigmy of a Titan parentage.

That there is a spiritual instruction,—a mine of wisdom glowing beneath the strata of historic Scripture, of inestimable value to the intelligent, humble searcher after truth, we cordially admit. "Seek, and ye shall find; knock, and it shall be opened unto you," is the declaration of Him in whom are concentred all the treasures of wisdom and knowledge. But the discoveries thus made are substantial, not imaginative; and all doctrines or abstractions attempted to be deduced from the historic and narrative parts of the Bible, by a system of *allegorizing*, or otherwise perverting, and doing violence to the plain language and evident sense of the text, we regard as altogether fabulous, the offspring of a diseased imagination, or the invention of impious and unbelieving men. It is an impeachment of the Divine wisdom and goodness to assert, that the account given in Genesis of the Creation, the Fall of Man, the Longevity of the Antediluvians, and the

General Deluge, is not literally what it declares upon the face of it; that it must be received as a sacred myth,—a sublime allegory; and that the race of man, so greatly interested in its truth or falsity, and for whose information, instruction, behoof, and guide, it was given, has from the time of the Jewish Lawgiver, down to the advent of the Messiah, and through all the centuries of the Christian dispensation, entirely mistaken its deep and occult meaning. We cannot believe that God so trifles with his creatures;—on the contrary, he has caused the narrative to be made so plain, that the wayfaring man, the simple and uneducated, need not err therein. And it may be well for those whose minds have been thrown from their balance, and deflected by the visionary philosophy of modern apostles, to return to the *common sense* reading of their Bibles, re-establish their faith upon the plain declarations of Heaven, and learn, ere too late, that "the foolishness of God is wiser than the wisdom of men,"—the simplest means by which he effects the most marvellous wonders, the most stupendous results, infinitely more profound than all the mental acumen of cunning rationalists and sentimental gossips; whose every imagination and bold assumption, if it lack truth for its basis, will eventually be discredited, disproved, and dissipated.

We wonder that a being like man, gifted with reason,—the godlike power to survey and compare, to select and appropriate, to arrange and adjust, to plan and to execute, to will and to do; and endowed

with a higher energy, to cultivate his intellect, refine his manners, subdue his spirit, and purify his nature, making the World and Time subservient to the rational, joyous advancement of his entire being;—we wonder that such an one should plod a whole existence through the wonders which appeal to him on every hand, which come in contact with his every sense, and force themselves upon all his waking hours, and never acquire the elementary principles,—the A B C of human knowledge, viz., that Nature is a *fact*, not an *illusion;* that Life is a *reality*, not a *dream*. Because other, and more momentous facts, await us in

> "That UNDISCOVERED country, from whose bourn
> *No traveller returns,*"

until the coming of that joyful hour declared of the general Resurrection—does not render those immediately around us any the less interesting and substantial, or lessen their capability of being made immensely profitable, and available to all human progress and felicity. But so it is, and ever has been, from time immemorial. Our forefathers believed in the existence of fairies and goblins, spectres and witches; we smile at their simplicity and tremor, and congratulate ourselves that we enjoy a clearer light—the light of the Press, which has dispelled those shadows of a less auspicious day. Alas for our complacency! if that mighty instrument has exor-

cised one demon, it has been only to raise a legion; and superstition intrudes upon our eyes by day, and *raps* at our doors by night. And men forget, or refuse to perceive, that Nature exists *for the utility of man;* while Revelation was given as a light, to illumine the mind of the pupil, and irradiate the page so magnificent, varied, and adorned, so replete with excellence and grace, spread open before him. The realities with which they are contemporary are passed by as if they were not; and yielding to the sway of an infatuated curiosity, which sees a constellation in every meteor, and would enter by force the unseen world, they lose themselves in the fog and limbo of a *garrulous, mocking spiritualism*—or rather, infatu*ism*—and wander benighted among things that are not, as though they were. The soul, drugged with an opiate which emasculates its energies, is at length incapable of a just volition, and the man slides back below the level of childhood,—a psychological visionary,

Clairvoyanting beyond the sober moon.

In what has been presented, nothing is affirmed except upon the authority of Scripture, which human reason, it is held, may not lightly question. Some of our own opinions and theories are, however, legitimate subjects of criticism, which we do not regard as indisputably established, and are to be taken *à priori*, for what they are worth. We only ask for these a dispassionate, unprejudiced ex-

amination; trusting that what has been said may awaken some interest among good men, of literary and scientific ability, sufficient to induce for them a rational and exact investigation, for which the writer has not the requisite talent, or qualifications, even if he had the time.

Finally, we have the warrant of Scripture to support us in asserting the immortality of man prior to the Fall. We are there told, that in consequence of his disobedience, *sin* corrupted his nature, and *death* entered through sin. The purity and holiness of his moral being, made after the image and likeness of God, depended for its harmonious and beatific continuance and progress upon his obedience; while the uninterrupted vigor and stability of his physical organism was made contingent upon his free access to the Tree of Life. By the act of disobedience, his moral nature lost its immaculate character, its original assimilation to the image of God, and became altogether estranged from communion with him; while his physical nature, from the taste of the forbidden tree, received within it the principle of corruption, and debarred thenceforward all access to the Tree of Life,* became absolutely subject unto

* And the LORD GOD said, Behold, the man is become as one of us, to know good and evil; and now, *lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever;* * * * * So he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life.—Gen. iii. 22–24.

death. Created a perfect being, in the full vigor and aptitude of finite intelligence, regulated and controlled by a perfect filial assent and harmony of affections, and a physical force ever active without weariness; when he fell, it was relatively in the same proportion;—a disordered mind, a rebellious will and depraved affections, and a wearisome body, subject immediately to infirmity, after the Deluge to disease and suffering, and from the first moment of transgression, to an ultimate hiding in the grave.

Those who so strenuously deny the original excellence and harmony of the works of God, would do well to pause, and ask themselves the question, Whether it be possible that a Being, infinitely good, and wise, and powerful, can exert those attributes otherwise than to produce perfection. Order and beauty, durability and harmony, knowledge and happiness, and immortality, is the beneficent arrangement of Heaven. Disorder and deformity, deterioration and discord, ignorance and misery, mortality and death, is the malign confusion of Hell; the result of that rebellion which has arrayed Evil in a struggle with Good, for the mastery of the Universe. For a higher manifestation of his glorious perfections to an intelligent creation, God permits, for a time, the assaults of hell; but he will ultimately make all evil subservient to the highest good; evil shall react upon itself, and work its own destruction, when the original perfection and harmony of nature shall be restored; and this will not be a sim-

ple return to the primeval state of our first parents amid the felicities and glories of Eden,—a mere compensation, it will be something more; the sublimest manifestation to the rapt and wondering universe of Infinite Love, which accomplishes, by the power of the INCARNATION, a greater work than that of creation,—the redemption of a lost world!—whose ransomed myriads shall yet resume the immortality forfeited in Eden, and, amid the charm and beauty of restored and reconstructed Nature,—the "new Heaven and new Earth, wherein dwelleth righteousness,"—fragrant with the eternal bloom radiating from the Tree of Life,* shall again hold communion with GOD as his offspring,† the benign Father himself pleased in the contemplation of their

* Rev. of St. John, xxii. 1, 2. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the TREE OF LIFE, *which bare twelve manner of fruits, and yielded her fruit every month:* and the leaves of the tree were for the healing of the nations.

† Rev. of St. John, xxi. 1–4. And I saw a new heaven and a new earth, for the first heaven and first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband. And I heard a great voice out of heaven, saying, *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

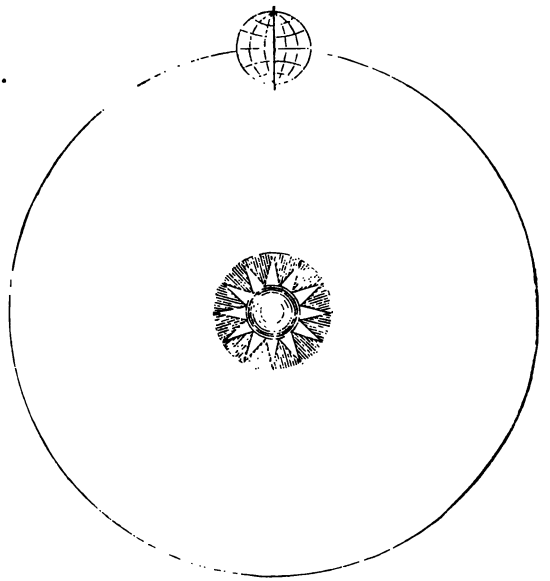
perfect way, for ever progressing toward him in all holy affections, knowledge, and felicity; and yet, from the infinite perfection of his nature, never nearer to him than at THE BEGINNING.

"Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored.
So GOD has greatly purposed: who would else
In his dishonored works himself endure
Dishonor, and be wronged without redress.
Haste, then, and wheel away a shattered world,
Ye slow revolving seasons! we would see
(A sight to which our eyes are strangers yet)
A world, that does not dread and hate his laws,
And suffer for its crime; would learn how fair
The creature is, that GOD pronounces GOOD;
How pleasant in itself what pleases him."

FINIS.

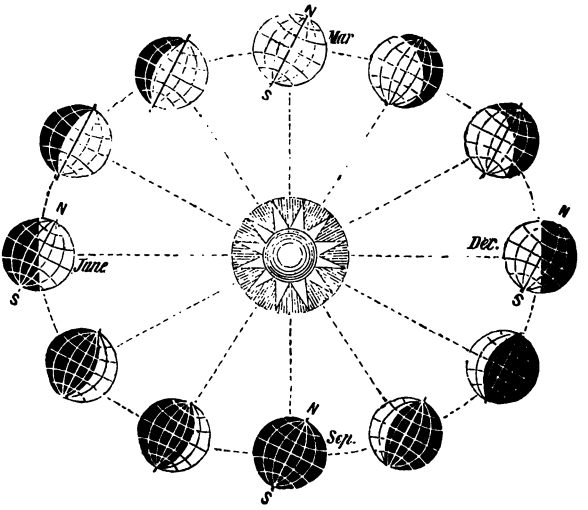
POSITION OF THE EARTH BEFORE THE FLOOD.

ONE EQUABLE SEASON.



POSITION OF THE EARTH AFTER THE FLOOD.

SUCCESSION OF THE SEASONS.



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